

A Sermon vpon part of
the Propbesie of O-
badiah:

Touching the destruction, as of *Idumæ-
ans*, so of Papists; and meanes where-
by it must be wrought:

Preached at Saint Maries in Oxford
by Iohn Rainoldes, *on the 28.
of October last.*

1584.

Dan. 9. 17.

Rainolds (J)
K

Heare (O our God) the prayer of thy
servant, and his supplications; and
cause thy face to shine vpon thy San-
ctuarie that lieth wast: for the Lordes
sake.

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John Rainoldes wisheth
 grace and peace in Iesu Christ
 to the Christian Reader.



We are commaunded by a wise Prince, or rather by the Prince of Princes, *not to withholde good from the owners thereof, when it is in the power of our hande to doe it.* The owners of anye good are they called, who stand in neede of it. For God hath made men stewardest of his graces, not all to serue themselues, but eche to helpe others in whatsoeuer they may. Wherefore, ha-ving taken in hande the exposition of *Obadiab* the Prophet, and preached so on parte of him, as I thought meetest for the place and time, since the Parliament was summoned: being requested to pen and publish that Sermon, by some, who thought it needful for more then were present, I coulde not withhold my simple helpe therin from *the owners* of it, my leysure & notes seruing me *to doe it.* And I pray God that they for whose sakes it is chiefly done, *withholde not goodes* neither from the owners of them. Sure, vnlesse the world do blind the, they will not: & what shall it auayle them to winne the whole world, & lose their owne soules? When

Pro. 3. 27.

2. Chr. 23.

A talent is
about 18.
hundred
pounds. A fi-
cle is halfe
an ounce
or some-
what more.
So a hun-
dred talents
amount to
about twē-
ty thousand
pounds.

Amasias king of Iudah had hired an army of Israel for an hundred talents of silver, to goe with him against Edom; a man of God warned him not to let the army of Israel goe with him; for the Lord is not with Israell. How shall we doo then for the hundred talents (said Amasias) which I haue giuen them? The man of God answered: the Lord is able to giue thee more the that. The Lord is the same now, that he was euer: as highly offended with vnlawfull helpes which we seeke to gayne by; as able to giue vs more then they cost vs, euen whom they cost most. But if he would not: yet in his loue is life. And better is a little with a good conscience, then the richest state of the wicked and mighty. The time will come when men shal feele it. Farewell good Christian Reader: and cōmend the cause of the Church (I beseech thee) to God, by thy prayers; to Gods Lieutenants, by such meanes as he shall blesse thee with: that it may finde fauour in the eies of the Parliament, and her gracious Maiestie; to the glory of the highest, the saluation of the chosen, and the securitie of the State. From Corpus Christi College in Oxford. Nouemb. 22. 1584.

It is written in the Propheſie of OBA-
DIAH, the fifth and ſixth verſes.

- 5 If theeues had come vnto thee, if rob-
bers by night, (how art thou destroy-
ed?) Would they not haue ſtollen that
which were inough for them? If grape-
gathers had come vnto thee, would
they not haue left ſome grapes?
6 Howe are the thinges of Eſau ſought
out, his ſecret thinges are ſearched?



TH E ruine and deſtructi-
on of the Idumxans is ſet
forth by the ſpirit of God
in this prophecie, for the
inſtruction and comfort of
the Iſraelites : to aſſure
them, that God will exe-
cute iuſtice, and iudgement on their enemies,
in the day of his viſitation, when he wil ſaue
them. In the former verſes (as I haue ſhew-
ed already) the Prophet declared a the ſen- a. Verſ. 1.
tence of the Lorde againſt the Idumxans, & 2.
that they ſhould be deſtroyed; the witneſſes
therof, himſelfe, & other Prophets, who heard
it from the Lord; the meanes, that he would
work by, the warriours riſing vp againſt the

b Ver. 3. &
4.

to battaile, ^b the weakenesse of their helpes
& holdes to the contrary, which, though they
exalted as the Eagle doth his nest among
the starrs, yet thece should they be brought
downe, saith the Lord. Nowe, in these that
follow to be handled presently, the greatnes
& grieuousnes of their destruction is opened:
to wit, that they shalbe spoiled and wasted, euē
vnto the vttermoſt, inſomuch that their things
shalbe ſought out, yea their hiddē things &
ſecret places ſhalbe ſearched. And this is am-
plified by 2. diſſimilitudes: ^h one of theeues,
the other of grape-gatherers. Theeues,
who robbe by night, do ſteale for need com-
monly, & ſo they take no more then may ſuf-
fice their neede: neither ſtay they lightly to
ſearch all thinges and places, for feare leaſt
they be taken. Grapegatherers (among the
Iewes) were accuſtomed to leaue ſome
grapes behind them, according to ^c the law:
Thou ſhalt not gather the grapes of thy
vineyard cleane, nor the grapes that fall
down; thou ſhalt leaue them for the poore
& for the ſtrāger. But the warriours ſēt by
God againſt Edom, ſhal not deale with him
as theeues, or as grape-gatherers. They
ſhall not bee contented with that which is e-
nough, as robbers by night are. They ſhall
not

c Leu. 19.
10.

of the prophesie of Obadiah. 9

not leaue somwhat of his things behind them
as men do grapes in the vineyard. They shall
seaze on all, on more then enough; they shall
seeke out the thinges of Esau, ^d that is, E- ^{d Gen. 25.}
dom, they shal seek them out, and by seeking ^{30.}
finde them; yea, they shall search and rife the
corners, the denues, the secret places, wherin
the Idumæans woulde hide them selues and
theirs. By which meanes there should be such
haucke made of them, that the Prophet utter-
eth it with admiration, and, as if he sawe it
done: saying first to Edom: Howe art thou
destroied? And then of him and his: How are
the thinges of Esau sought out, his se-
cret thinges are searched? Thus it is fore-
shewed, that the desolation of Edom, or Esau,
that is, of Esaus offspring, the people of the I-
dumæans, shalbe great and grievous, as be-
ing wrought by warriours who shall spare
nought, eyther of feare, as theeues doe; or
of cōpassion, as grape-gatherers. If theeues
had come vnto thee, if robbers by night,
(howe art thou destroyed?) woulde they
not haue stollen that which were enough
for them? If grape-gatherers had come
vnto thee, would they not haue left some
grapes? Howe are the thinges of Esau
sought out, his secret thinges are searched?

S. Peter, aduertising the Iewes & the Proselytes, that^e they should receiue the gift of the holy ghost, if they repented, & turned to Christ: for to you (saith hee) is the promise made, and to your children, and to all the that shal be long hereafter, euen to as many as the Lord our God shall call: the same in like sort may I say vnto you (fathers and brethren) touching this promise of bringing your enemies to better ruine and destruction.

e. Acts. 2. 38 For, ^f God said to Abraham, I wil blesse the that blesse thee, & I will curse them that curse thee: meaning, that hee would make a perfect league with him, & bee at peace with his friends, at war with his enemies. But the league and couenant which God made with

f. Gen. 12. 3 Abraham, & he made with Abraham & his seed, And ^h the seed of Abraham are all

g. Ge. 17. 7 faithfull Christians. To vs all therefore, is that promise made, that God will blesse our friends, and will curse our enemies. Moreover, his particuler curse & plague ensuing it, vpon ^h Idumzās, is a patterne of that which shall fall on such as treade in their steps. For

i. 1. Cor. 10 6. the punishment of the Iewes, who lusted after euill things, is threatned to the Gentiles

k. Re. 18. 4 if they lust as the Iewes did: and ^k if wee bee partakers of the sinnes of Babylon, we shal receiue

receiue of her plagues. Now, amongst the enemies of the faithful Christians, others doe more resemble the Philistines, or Ammonites, or Moabites, or Amalekites, or Cananites, or Assyrians: there are none liker to the Idumæans, then are the Papistes, as it hath been shewed. The Idumæans borne according to the flesh of the seed of Abraham: the Papists by ofspring come of Christian parents. The Idumæans circumcised as children of the covenānt: the Papistes baptised in the same that we be. The Idumæans serued not the God of their fathers according to the law: neither do the Papists in spirit & truth after the Gospel. The Idumæans persecuted the Israelites to death, & vered thē with al crueltie: the Papists haue butchered the godly with massacres, and made thēselues drinke with blood of saints. Therefore the spirite of the Lord assureth vs that the Papists shalbe consumed in his wrath, whē it shall burne sodeinly: and as they haue folowed the factes of the Idumæans, so they shall feele their punishmentes. I speake not herein of all that are Papists: as neither did the Prophet of al Idumæas. For the remnant of Edom shal inherite with Israel, and Papistes with vs: as many as shall seek him, whose name is called vpon them.

Which

1. Amos. 9.

12.

11. Act. 15.

17. 8.

which God graunt they may doe by faith in his mercy, that Papistes may liue, and papistrick may die. But I speake of all who stubbornly persist in the Popish heresies. In whom shall bee fulfilled the Apostles prophesie touching the man of sinne: ⁿ the Lorde shall consume him with the breath of his mouth. And so, that which is written of Edom by the Prophet, may be said by vs to the Romish Antichrist: If theeues had come vnto thee, if robbers by night, (how art thou destroyed?) would they not haue stollé that which were enough for them? If Grape gatherers had come vnto thee, would they not haue left some grapes? How are the things of Antichrist sought out, his secret things are searched?

Howbeit, as S. Paul, though ^o he were assured that al who sailed with him should escape aliue: yet P said, that they could not escape except the mariners abode in the ship: so, though it be certaine that Antichrist and his members shalbe consumed, yet cannot that be, except they be set vpon by warriours. For god doth worke by meanes ordinarily. And this is the meanes that he hath ordeined for the achieving of that conquest, as we sawe before in the Ambassadors message, Arise & let

n. 2. Thes.
2. 8.

o. A&.. 27.
24.
p. Ver. 3 I.

q. Obad. I.

of the prophesie of Obadiah 23

vs rise vp against her to battaile. The war-
riours, whose seruice the Lord doth vse ther-
to, are all his seruants in a sort; his people
most willing in the day of his armie: but
speciallie Preachers and Ministers of his
worde. For his worde is the rodde of his
mouth, the breath, the sword, whereby
he both destroy his enemies: & ministers are
souldiours, by whose hand he weeledeth it.
For which cause their function is compared to
warfare, in that it is witten by S. Paule,
Who goeth to warrefare any time at his
owne cost? And, No man that warreth
entangleth himselfe with affayres of life,
that hee may please him who hath chosen
him to be a souldiour, And God saith of this
by the Prophet Esay: I haue set watchme
vpon thy walles, O Ierusalem, which all
the day, and all the night continually shall
not cease. The watchmen and warriours
therefore of the Lorde, the keepers of his
Church, the conquerours of his enemies, the
spoylers of the Idumzans, the consumers of
Antichrist, and Antichristian impietie, are mi-
nisters of his word, Pastors & Teachers, who
to please him by who they are chosen soul-
diours, should not bee entangled with af-
faires of life; to discharge their dutie, should
be

r. Psal. 110.

3.

r. Esa. 11. 4.

t. 2. The 2.

8.

u. Reue. 19

15.

Agge. 1. 1.

x. 1. Cor.

9. 7. 10. 9.

y. 2. Tim. 2.

4.

z. Esay. 62.

6.

bee sent forth and kept on publike cost; to
 preserve their flocke, shoulde watche day
 and night continually ouer it. The lesse
 marueile is it, if in our English Church
 Antichrist and Edom bee not consu-
 med yet; uay, if they attempt to consume vs;
 if by Popish policies, by superstitious tokes;
 by blasphemous writings, by trayterous li-
 bels and conspiracies, they vndermine our
 state; if they take craftie counsaile against
 the people of God, and say, ^b Let vs pos-
 sess his habitations by inheritance; if they
 looke for a day when they may crie once a-
 gaine, ^c raise it, raise it to the foundation
 thereof; in a word, if they raunge through the
 land like wolues, & sucke the blood of sheep
 and lambs: sith the shepheardes sayle, the
 watchmen are a sleepe, the warriours doe
 not fight, though want, somewhere of will,
 somewhere of abilitie. Of will, where they
 entangle themselves with such affaires as
 draw them from their warfare, and are not
 content to be watchmen in Ierusalem, but
 they must haue a watchmanship in Casarea
 too; or, if they haue one flocke alone, yet doe
 not feed it, but take their ease in Sion. Of a-
 bilitie, where there is not sufficient provision

a. Psal. 83. 3

b. ver. 12.

c. Psal. 137.
7.

for trayning of men to make them good
souldiours; nor maintenaunce sufficient to
finde them being trained: that, setting all o-
ther cares of life apart, they may attend their
charge wholly. To them heere amongst vs,
who, through want of will are backward in
this seruice of the Lorde God of Hostes, so
much hath been spoken, so often, so earnest-
lie, both out of this and other places: that I
am halfe ashamed againe to sollicite them
with a Precept vpon precept, Precept d. Esay. 28.
vpon Precept. Notwithstanding, as I ^{10.}
haue read, that when wee had gotten Calice
from the Frenchmen, there was one appoin-
ted to put them in remembraunce from time
to time of Calice, in all their solemne mee-
tinges for State-consultations, till they had
regained it: so, I am perswaded, that, til the
amendement of this fault bee woone, it is
most conuenient for the Lordes remembra-
cers in all our Church-assemblies to wish it
to be thought of.

Wherefore, to put you in minde, euen
nowe also of our Spirituall Calice, I be-
seeche you fathers and brethren (whom it
toucheth) nowe at length to regarde the
State of the Soules, the precious Soules
of

of men committed to your charge: whose blood, if they perishe for lacke of that attendance, which you ought to giue them, will crye for sharper vengeance then did the blood of Abel. *e. Ge. 4. 10.* D, if my perswasion cannot preuaile with you: yet let his preuaile, whose prayer hath preuailed for you; who died himselfe that you might liue; who saide, and all thinges were created; whose word the winds and seas obey. Consider the function that hee hath called you to, the dutie laide vpon you, the rewarde, if you do it; the punishment, if you doe it not. *f. Luk. 12. 24.* Who is (saith hee) a faithful and wise Stewarde, whom his master maketh ruler ouer his housholde, to giue them their portion of meat in due season? Blessed is that seruant, whom his master when he commeth shall finde so doing: verily, I say vnto you, he shall make him ruler ouer all his goods. But if that seruant say in his hart, my master doth deferre his coming, and begin to smite the seruants and maidens, and to eate and drinke, and to bee drunken: that seruants master wyll come in a day when he looketh not for him, and in an houre that he is not ware of, and will cut him in peeces, and giue him his portion with the vnbeleeuers. Our Sauour

of the Propheſie of Obadiah. 17

the ſonne of God, the king of kinges, & Lord
of Lordes, hauing entertained men and wo-
men of all degrees to be his houſhold ſer-
uants, is carefull to feede them with conue-
nient food, & they may ſerue him in their vo-
cations fruitfully. This food is the doctrine of
his holy word, which muſt bee deuided in di-
uers ſorts vnto his ſeruants, according to their
diuers ſtates: ſome to be fed with milk, ſome
with ſtrong meat; ſome humbled with & law,
ſome raiſed with the goſpell; each to haue his
portion of meat moſt wholeſome for him.
For only muſt they haue it, but haue it too, in
due ſeaſon, as oftē as they need it: which is
ſo oftē, that & holy Ghoſt (to ſhew the cōtinu-
all neceſſitie thereof) doth will it to be giuen
them & in ſeaſon and out of ſeaſon. For, as
mens boodies ſhould looſe their temporall life,
vneſſe, as they decay ſtil, ſo they were repai-
red with ſuſtenance of meat and drinke: in like
ſort mens ſoules are fainting ſtil alſo, to their
hazard of life eternall, vneſſe they be refresh-
ed with the food of Gods word. Wherefore
that his ſeruants and maidens be not fami-
ſhed: the maſter of the houſhold hath made
you his ſtewards to miniſter meat vnto the.
If you behaue your ſelues, as wiſe ſtewards,
& faithfull, wiſe, in diſcerning what portiō of

8. 2. Tim. 4
2.

Amos. 8. 11.

B meat

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meate they need eche, and when; faithfull in giuing it to them in due season: your master shal come, who now is absent as it were

h. Luke. 19. and he gone into a farre countrie, but he shal
1.

i. Gen. 41.

40.

k. 1. Pet. 5. 4

l. Dan. 12.

3.

come againe and fill you with blessednesse; he shal make you rulers ouer al his goods and honour you as highly as ⁱ Pharao did Ioseph; yea, hee shal reward you with ^k a crown of glorie, an incorruptible crown, and yee shal ^l shine as starres for euer and euer. But if ye thinke his coming to be farre of, and so begin to smite the seruants and the maidens; nay, I would to God yee did smite them onely, so that ye taught them too, for that were a benefite; but if ye famishe them, and play the good felowes your selues with the world, & eate & drink, & be drunken: your master will come in a day when ye looke not for him, & in an houre that ye are not ware of, & wil ^m cut you in peeces, & giue you your portion with the vnbeleeuers. By the Roman ⁿ lawes of the 12. tables, if a man owed money vnto sundry creditours, & after iudgement giuen, did not agree with the himself, or others for him: his creditours might (after certain daies respite) cut his body in peeces, & take them ech a part therof, ^o *Phanarinus* the philosopher

m. d'ixō-

τομνοει.

n. Tit. de re
iudicata.

Agel. Noft.

Artic. li. 10.

cap. 1.

reprooued this lawe as cruell & barbarous. But *Cecilius* the Lawier replied well vpon him, that ſo great a puniſhmēt was appointed of purpoſe, that they might neuer com vnto it. For now we ſee many (ſaid he) laid vp faſt, & caſt into fetters, becauſe the paine of fetters is cōtemned by lewd perſons. But I neuer read nor heard that of olde time any was cut in peeces: becauſe they could not ſet light by that puniſhment. *Metius Fuſetius*, the Prince of the Albanes, hauing promiſed the Romane king *Tullus Hoſtilius* to ſuccour him againſt his enemies, did treacherouſly deceiue him: by whō he was therfore tied to two carts, his handes to the one, his feet to the other, & ſo (the horſes being dyſtū contrary wayes) he was torne in peeces. p *Linie* miſliketh this puniſhment as ouer ſharp, & ſaith that ther was ſmal regard of humane lawes had in it. But q *Virgil* weighing better the greatneſſe of the fault, alloweth it with graue cenſure, * *At in diſtis Albane maneres*. Traitors in our dayes, though they be not torne with horſes as *Metius*, yet are they rent in peeces, as *Metius* was, & quartered. r The Papists complaine therof to fozeine natiōs as of outragious tyrānie, when they are put vnto it for traiterous

p. Hiſt. ab V
Cond. lib. 1
q. Aeneid.
lib. 8.

* But thou,
O Alban
Prince, thy
promiſe
ſhouldeſt
haue kept.
r. Epiſt. de
perſequut.
Anglic.

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1. Hist. Ital.
lib. 13.

factes against our prince. But it is vsuall and
lawful for the Pope (as *Leo* the tenthes prac-
tise in *Guicciardin* doth witnesse) to quar-
ter men for treason wrought against him.
Now, this seuerer punishment, which hath bin
thought fit by mortal Iudges to be laid vpon
vnfaithful debtors, vpon treacherous persons,
vpon rebellious Traitors, is the same that
Christ the immortal iudge denounceth vnto
you, if ye be disloyall to God, your soueraine
Lord, if ye breake promise with him and his
seruants, if yee pay them not the debt which
yee owe them, and giue them their portion
of meat in due season. A very greuous pu-
nishment: yet nothing to that, which Christ
importeth by it. For hee doth import (as the
wordes following shew) that yee shall haue
your portion with the vnbeleeuers. And
the vnbeleeuers shall haue their portion
in the lake that burneth with fire & brim-
stone, which is the second death. Of *Da-
mocles* a Heathen man it is recorded, that
whē *Dionysius* the Tyrant entertained him
magnificently & princely, although at the first
hee thought him selfe happie, respecting the
traîne of men, attendant on him, the plate of
gold and siluer, the gorgeous cloathes, the
sweet perfumes, the Viands most delicate, all
fur-

Reu. 21. 8.

furniture rich and royall: yet after, ſeeing a ſworde hanging by a thred let downe ouer his head, he could take no ioy of his entertainment, nay hee tooke griefe, and deſired earneſtly to be diſmiſſed from it. Now much leſſe ioy ſhould you take in your eating, your drinking, your pleaſures, with which, as worldly baites, the Prince of this world doth pamper your fleſh againſt the day of ſlaughter: ſith there hangereth ouer your neckes an axe of vengeance, not that may perhaps, but that will aſſuredly; not kyll your bodies onely, but both bodies and ſoules; not with temporall death, but with euerlaſting into hel ſit; there ſhalbe weeping and gnaſhing of teeth. Conſider this, yee that forget God leaſt he teare you in peeces, and there be none that can deliuer you. The warriour that ſpoileth the Idumæans, ſhall honour him; and he, that watcheth ouer the Iſraelites to ſaue the ſhall ſee the ſaluation of God. And thus much to them, who through want of wil, ſearch not the ſecrete thinges of Eſau.

As for the defect which this exploite ſuffereth through want of habilitee, becauſe ſuch as ſhould doo it, are eyther not trayned or not maintained to it in ſufficient ſort: that is ſo much hurtfuller to vs then the former, by

how much the contagion of it spreadeth farther. For souldiours ought to learne and practise feates of warre (as expert men haue noted) before they deale in martiall affayeres with their enemies : and as y they should employ themselves to no businesse, but to their seruice onely, so shoulde they be allowed victuals, & other necessaries, that they need not to doe it. Whereupon the Lord appointing Priestes and Leuites to serue him in this a warfare (as Moses termed it) & ministry, allotted the offerings, first frutes, and tithes of all the land to liue by, with Cities to dwell in, and groundes annexed therunto. And, beside the couenience of their abode together in Ierusalem and other Cities that they might the better be trained from their infancie to skill of the priestly and Leuitical duties, to teach the law of God, and offer incense, and Sacrifice: there were also Colleges and companies of Prophetes, wherein the younger learned vnder the elder (as children vnder fathers) to be me of God, to prayse his name, and teach his will. These orders, receiued by the Church of Israel, should bee followed by ours: though not in all particulars, yet in the general equitie.

x. Veget. de
re milit. lib.

1. cap. 1.

y. Lib. 2. ca.

19.

z. Lib. 3. ca.

3.

a. Nu. 4. 23.

b. Num. 18.

9.

c. Num. 35.

2.

d. Deut. 33.

10.

e. 1. Sa. 10. 5

& 19. 10.

2. Kin. 2. 3.

& 6. 1.

For as they who ſerued about the holy things, did eate of the temple; they, who wayted at the Altar, were partakers wyth the Altar : ſo the Lord ordeined too, that they who preach the Goſpel ſhould liue of the Goſpel. And Timothee, who was choſen to ſerue in this ſwarfare, as a h ſoul- diour of Chriſt, did not onely knowe the Scriptures frō his infancie: but alſo was brought vp to the miniſterie by S. Paul, whoſe doctrine & behauiour framed him vnto it. In which conſideration our Auncetours provided houſes, Glebeland, Tithes, & other profits, for the commodious dwelling and maintenance of Paſtours: and endowed Bp^s Shopmicks, Cathedral and Collegiat Churches (as we call them) with landes and reuenues, * that learned godly Teachers being placed there, myght instruct others by their doctrine and behauiour, as S. Paul did Timothee. For the fuller perfecting & finiſhing of whom to all the Lordes worke, they founded Uniuerſities and Colleges therein alſo. But I would to God theſe nurseries of Paſtours & Teachers of the Church, were husbanded in ſuch ſort to the Lordes aduantage, that

f. 1. Cor. 13.

g. 1. Ti. 1. 1.
στρεψαλμα
h. 2. Tim. 2.
i. 2. Tim. 3.
15.
k. A. 16. 3.
l. 2. Ti. 3. 1.

* As appeareth by the groundes thereof in S. Ipprian, Eusebius, Gregorius, the Council of Toledo, with other Councils, Fathers, and Stories Ecclesiasticall; and

M. Bucer ſheweth in his booke, entituled, De reformatione Collegii C

piet.

m. Mat. 21.

41.

Neh. 13.

o.

1. king. 12

1.

Zac. 13.5

that we need not feare his sentence of p^{e} vine-
yard,^m that he wil let it out to other hus-
bandmen. Then should not so many raw vn-
trained souldiours receiue the Lords pay,
who doo him small seruice in the day of bat-
taile. And yet there were lesse cause to com-
plaine hereof, if they, who bee trayned, were
procured to serue him. But the imprest mo-
ney & wages due to the, the livings (I mean)
appointed for their maintenāce, are so impa-
red & minished: that, being not able therewith
to finde themselves in souldiourlike state,
they refuse the calling; or if they undertake it,
they are distracted from it, with cares how to
supply their need. Whereby it cometh to passe
that, p^{e} Levites flying ech into his land for
lack of their portions, the house of God is
forsaken. And so fill their roomes, others are
takē, who wil be hired for least: not according
to the p^rouerbe, Best is best cheape; but to
the cōmon practise, Best cheape is best. Who
though not to serue the calues of Dan and
Bethel, yet are made Priestes, as those by
Ieroboam^o of peeces of the people, not
of the sonnes of Levi. Who, if they had the
grace, p^{e} should say, I am no Prophet, I am
a husbandman: and returne to that trade
which their friends haue taught them.

Who

Who are not endued with necessary gifts for the prophets duty: and therefore, howsoever men haue called them to it, God hath not called them. For, whom God calleth vnto anie function, then endueth he with gifts to performe it: as ^{q. Exod. 31. 2.} Bezaleel, to make his tabernacle; ^{r. Jer. 1. 9, s. Act. 2. 4.} Ieremie, to doo his message; the Apostles, to preach the Gospel. So the flock of Christ, is desolate of shepheards; and his campe, of souldiours: while such haue the places, as cannot ^{t. Ezech. 34} strengthen the weake, ^{4.} heale the sicke, binde vp the broken; nor destroy his enemies with the ^{u. Heb. 4. 1.} two edged sword, & defend his subiectes. A great cause ^{r. 2.} hereof are Patrones of benefices. For, whether, as the interest of choosing the Pastor belonging of old time to the Congregation, is now conueyed to them, because their predecessors did benefit the Church some way, and therefore were put in trust as Patrones of it: they, a number of them, do deale with the matter as *Polymestor* did with *Polydore*, that is, as euill gardians doo with their wardes, and turne their patronage into pillage. The lust of their hartes hath defiled their handes with the sacrifice of Acan: so ^{x. Ios. 7. 21.} take gold & siluer, and Babylonish garments, of the spoiles of Iericho ^{y. Io. 6. 19.} consecrated to God. Or, if not with

so foule sacrilege as his was, because their
 Predecessours gaue some of it perhaps: yet
 z. Acts. 5. 2. it is the sacrilege of Ananias & Sapphira; yea,
 a. Ios. 7. 22. though themselues had giuē it. If they thinke
 to couer their profane dealing with a Acans
 b. Mat. 27. conueyance by hyding the pray, or to b wash
 24. their handes with Pilates pretense, that they
 are guiltlesse of it, they gaue y aduowsons freely
 to friends or seruants: they deceiue thēselues.
 e. Gal. 6. 7. For c God is not mocked. And he wil finde
 thē out in a day, when they looke not for him,
 d. Ios. 7. 25. and in an houre that they are not ware of, d &
 bring them to shame with more dreadfull pu-
 e. Acts. 5. 5. nishmēt, then either he did Acan, or c Anani-
 as, & Sapphira. Therfore I hartely beseech
 the young Gentlemen that be here present, &
 all that are or shalbe Patrones hereafter, in a
 religious reuerence and feare of the Lord, to
 keepe themselues pure frō this abomination.
 At least, to remember the miserable ende of
 Richard the vsurper: who beeing made
 Protector of the King and Realme, got the
 realme himself, & robbed the King of it. That,
 if they deeme their patronage to be meere-
 ciuil, & the goods of benefices to be as com-
 mon mens, not sacred to the Lord: yet being
 made Protectors therof, & of h Pastors, they
 follow not his fault whose ende they detest.
 Though

of the prophesie of Obadiah. 27

Though, the very truth is, (which I wish they weigh too,) that the Churches goods, allotted to the maintenance of Pastors & teachers, are not profane but sacred: and theretore the sinne of them who purloyn them is sacrilege, not theft: wherein God is spoyled, as himself pronounceth, ^f Will a man spoile God, that ye doo spoile me? And ye say, wherin doo we spoile thee? in tithes & offerings. Howbeit, if church-livings were impouerished by none but by Patroness: the case were not so euill, because it is against the law. But they are distressed also (beside other pensions & incōbrances) by Appropriatiōs, as ^h lawyers term thē; or, as they are named commonly, impropriatiōs. Whereof the condition is the more grievous, for that in many parishes there is not a Vicar well & sufficiently indowed to doe diuine seruice, & instruct the people, and keep hospitality: which yet s the law cōmāndeth, if it were obeyed. Iosias, ^h in the eighth yere of his raigne, began to seek the God of his father Dauid; & in the twelfth yeere he began to purge Iuda and Jerusalem from the hye places, and the groues, and the grauen images, and the molten; and in ⁱ the eyghteenth yeere hee sent Saphan and others, to repayre the house

f. Mal. 3. 8.

g. Ann. 4.
Henr. 4. cap.

12.
h. 2. Chr.
34. 3.

i. Ver. 8.

house of the Lord his God. Reformations of disorders cannot be made al at once: chiefly, when the Church hath of long time beene ouergrown with them, as then it had vnder idolatry, and hath with vs vnder Popery. King Henry the eight, a Prince of noble memorie, began to sett forth the holy worde of God. And his sonne, (another Iosias, had he liued) began to purge England from Images, and Idoles, and Idolling-altars, and superstitions. I doubt not but our gracious Queene and soueraine Lady desireth in the steppes of her father and brother, to adde this vnto them, that workemen be maintained for repairing of the Church. But it lieth not in her Highnes alone to bring it to effect: the Lordes and the Commons haue a stroke in it. Wherefore, seeing now a Parliament is summoned to be helde shortly: let vs desire God in humblenes of spirit to encline their hearts, that, although it be with losse of some part of their owne commodities, yet they will follow the zeale of the Israelites for the tabernacle of assembly. And as the religious professors of the truth haue shewed that Church-livings appropriated to others, should in conscience finde the Pastors of the Church: so God graunt that they who haue the authority

of the prophesie of Obadiah. 29

may see it with a single eye, and bring it to
 passe with an vpright hand. Martin Bucer (in
 his godly requestes and aduises presented to
 King Edward) treating of skilful Pastors to
 be ordained throughout the realme, saith; that
 their maintenance ought to be required
 of them who receiue the profits of the pa-
 rishes by appropriation, or any other
 way. Bishop^m Pilkinton (vpon Aggæus)
 complayning that the Pope robbed pari-
 shes to feed his moonkes, wisheth, that the
 Gospell may restore that iustly: which he
 tooke wrongfully away, and gaue them
 yet a right name of impropriations, be-
 cause they betaken away improperly, &
 properly belong to the parishes. But what
 should I mention Bishops and Diuines (of
 whom there haueⁿ many declared the same
 minde,) whē as Maister^o Lambard, a gen-
 tleman and Lawier, speaking of a Kentish
 Benefice converted to an appropriation,
 doth censure it with these wordes: One (a-
 mongst many) of those monstrous birthes
 of couetousnes; begotten by the man of
 Rome in the darke night of superstition,
 and yet suffered to liue in this day light of
 the

*l. Derego
 Christi lib. 2.
 cap. 7.*

*m. Exposit.
 of Agg. the
 prophet,
 chap. 1.*

*n. M. Lati-
 mer, in his 1.
 & 6. Serm.
 preached be-
 fore King Ed-
 ward. M. Foxe
 in the Actes
 & mon. lib. 4.
 All the Bi-
 shops of Eng-
 land (300.
 yeres since)
 misliking in
 the moonkes*

that they had gotten benefices to be appropriated to them; as ap-
 peareth by *Mat. VVestm. in Florib. histor. ant. Dom. 1261. 9.* The peram-
 bulat. of Kent; in Frensbury.

the goſpell, to the great hindaunce of learning, the impouerishment of the ministry, and the infamy of our profession. Hard may this ſeeme to ſuch as haue the lyuings: & ſome peraduenture wil ſay of theſe ſpeeches, P The land cannot beare them.

p. Amos 1. 7.
10.

But it is harder to ſuffer the land to ſtand in thoſe termes, in which God ſaith to Iuda:

q. Mal. 3. 9.

q Ye are curſed with a curſe for that ye ſpoyle me, euē the whole natiō. And if heathen men *Philani, Codrus, Curtius*, haue giuē their liues to benefit their countrey with a temporall bleſſing, and that vncertaine too: what ſhould Chriſtians doe to draw that bleſſing on it, which he, who cannot lye, doth promiſe, r Bring ye all the tithes into the

2. Verſ. 10.

ſtorehouſe, that there may be meate in mine houſe, and p. oue me now herewith, ſaith the Lord of hoſts, if I wil not opē the windows of heauē vnto you, & powre you out a bleſſing without meaſure: & I wil rebuke the deuourer for your ſakes, that he ſhall not deſtroy the fruit of your ground, neither ſhall your vine be barren in the field, ſaith the Lord of hoſtes: & al nations ſhal call you bleſſed, for ye ſhal be a pleaſant land, ſaith the Lord of hoſtes. Wherefore let vs (beloued) of the Vniuerſitie, get our

our countrey this blessing, as much as lyeth
in vs, by prouiding that Pastors, where we
haue appropriations, may be maintained with
their tithes, that there may be meate in the
house of God. I meane not hereby that
wee should giue away that by which our
schooles and schollers be mainteined. For
God hath ordeined Ecclesiasticall goods to
finde, not onely Priestes and Levites, but
their offspring; euen them, who are brought
vp to be Priests and Levites, and them who
bring the vp; the children of the Prophets, &
the Prophets themselves. That, if there bee
enough in our appropriations for y^e Pastors
maintenance, beside y^e which we haue for the
nurserie of Pastors, as commonly there is:
we may with good conscience receiue our
owne reuennue. My meaning is therefore,
that, the rents reserued, we should allowe
the rest of the liuinges to Pastors: which
I speake not so much for those that publike-
ly our Uniuersitie hath, to be let by Conuo-
cation, whereof the greater part hath shew-
ed well already them selues to bee of this
minde: as for those that priuately belong
to our Colleges, to be lett by the heades
thereof and the fellowes.

It is of an humane and honest affection,
that

that we sometimes would pleasure other men therewith, our friends, suing for them. But

s. Iob. 13. 7. if Iob said to Sophar & his partners: Should

you speake wickedly for Gods defence? how much lesse ought we to do vnrightrously

r. 1. Sam. 2. 29.

for the fauour of men? And may we not looke for the plague that fel on Eli, if, as he did: ho-

u. Deu. 33. 9.

nour his children aboue God, so we doo our friends: Levi is commended by the ho-

ly Ghost for saying of his father and of his mother, I looke not on him; neither

doth he acknowledge his brethren, nor know his children: but they obserue the

x. Mat. 10. 37.

word of God, and keepe his couenant. All Christians are bound herein to be Leuites, &

regarding neither father, nor mother, sonne, nor daughter, in respect of God, when his

word and couenant commeth into question. Wherefore, such this is a speciall point there-

of, that all the tithes be brought into the storehouse, that in his house there may be

meate: we should obserue and keepe it, though with the disfauour of friends what-

soeuer. And as it behoueth vs to doo it our selues: so, to wish that others enjoy the bles-

sing with vs. In which case, the duty that we owe to y Kings and all in authoritie, doth

y. Tim. 2. 2

binde vs to pray for the high court of Parli-
ment

Parliament, by their ordinance the Church
may be repaired, and we may leade a quiet
and peaceable life in al godlines & hone-
sty. **¶** The 2 Eliasib the Priest (the high priest x. Neh. 13.
of the Iewes) had made for his kinseman
Tobias a great chamber, where they afore
time did lay the meate offering, the in-
cense and the vessels, and the tithes & of-
feringes, appointed for the Lewites and
Priestes: as soone as Nehemias (the Prince
of the people) vnderstoode thereof, it grie-
ued him sore. Therefore he cast out the
householde-vessels of Tobias out of the
chamber: and brought thither agayne
the vessels of the house of God, the meat-
offering, and the incense, And perceiuing
further, that the portions of the Lewites
were not giuen them, who therefore were
fledde eche into his land: he reprobued the
rulers, and saide, Why is the house of God
forsaken? and assembling them, he set the
in their place agayne: and all the Iewes
brought the tithes into the store-house,
to be diuided to them. **¶** The Pope in the in-
iquity of his high usurped Priest-hood ouer
Christis, endowen his kinsmen the moonks
with tithes and liuings, by which aforetime
the Pastors were mainteined. **¶** Whereof it
hath

34 A Sermon vpon part

hath ensued, that many a Tobias hath bene
 them vntill this day. & that it might grieue,
 that it might grieue sore, our Nehemias,
 the Parliament, that they might dispossesse
 Tobias therof, & againe apply them to main-
 taine Pastors. The Antichristian coun-
 cell assembled at Trent, tooke order for re-
 storing of the goodes of benefices, and
 setting learned Priestes in them, with
 disanulling of aduowsons, and erecting
 lectures, and mainteining teachers, and
 seminaries of scholars in all Cathedrall
 Churches, to set Popery forward, and bustle
 up the houses of Idumean Idols. The
 childre of this world are wiser in their ge-
 neration then the children of light: and
 Baalites more zealous for their supersti-
 tion, then Israelites for the truth. But thou
 sayst, O Lord, & holdest vnto our sinnes pro-
 uoke thy wrath against vs, & cause the sight of
 thy countenance to be shined vpon vs, that the
 Christian Course of our English Parliament
 shall be as carefull to builde up thy house, &
 aduance religion: that in the vessels of thy
 temple, which Nabuchodonosor tooke
 away, & Baltasar did drinke in, be set
 red by Cyris, to whom they are befallen,
 that Elizabeth thy handmaide command
 the

. Conc. Tridit.

. sess. 22. de re-

form. cap. 11.

. sess. 24. de

reform. cap. 13.

. cap. 19.

. sess. 5. de re-

form. cap. 1.

. sess. 23. de

reform. cap. 13.

. Luk. 16. 8.

. 1. King.

. 18. 19.

. 2. Chr. 36.

. 10.

. Dan. 5. 2.

. k. Ezra. 1. 7.

. 1. 2. Chr. 31.

of the prophesie of Obadiah. 35

the people too gill the portion of the
 Priests and Levites, that they may bee
 strong in the law of the Lorde, as was thy
 servant Ezekias, that pastours may be set
 in their places, and all the Tithes
 be brought into the storehouse to be de-
 uided to them, that none of them want, as
 Nehemias provided, and thou commaundest
 by thy prophet. So shall they by whom this
 noble worke is wrought, be ^m remembered ^{m. Neh. 13:}
 in it, & the kindnes, that they shew on the ^{14.}
 house of god & the offices therof, shall not
 bee wiped out. So shall ⁿ the windowes ^{n. Mal. 3:}
 of heauen be opened to vs, and a blessing ^{10.}
 poured on vs without measure, a tempo-
 rall and eternall blessing: for ^o godlinesse ^{o. 1. Ti.}
 hath promise of them both. So shall the de-
 uourer be rebuked for our sakes: & ^p the ^{p. Reu. 9. 3.}
 Locusts (the Iesuites & Seminarie-Priests)
 shall not destroy our fruite, neither shall
 our vine (our christian ^q vine) be barrē. So ^{q. Esay. 5. 6}
 shall wee bee called blessed by all nations:
 for we shalbe a pleasant land: a land that
 shall flow with the word of God, ^r more ^{r. Psal. 119.}
 to be desired then gold, more sweet then ^{10.}
 hony. Finally, so shall Israel triumph over
 his enemies, and the thinges of Esau shalbe
 sought out, his secrete things shall be scar-

ched: that is, Christ shall raigne, and Anth-
 christ shall be confounded. Which GOD
 graunt for his merite sake in Iesu Christ
 through the operation of his holy spirit
 to whom, one person, and one God, be
 all praise and honour, and glory, and
 power, for ever and ever.
 Amen

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